

ART. XXXIV.—*The Aborigines of Lake Boga, Victoria.*

By A. C. STONE.

[Read December, 1910.]

(Communicated by Professor W. Baldwin Spencer).

The following pages contain matters relating to the manners and customs of the above interesting tribe gathered by me during a residence of over eighteen years.

When I took up my residence at Lake Boga, no mallee had either been cut or rolled down, and the Murray flats were but very sparsely occupied, but I was immediately struck with the local evidences of a one-time large population of aborigines, and I determined as far as it lay in my power to collect all the information I could first hand, as I was, unfortunately, forced to the conclusion that if it was not done then it would be impossible later on, in consequence of the ravages of the fell destroyer. At that period there were very few full bloods in the district. The last full-blood of the Lake Boga tribe was Hamilton Orr ("Nyarramin"—Worker in pine resin), the son of Booratchwornin (I won't listen to you), who was the son of Laremburnin (Pectoral Rail), the last real headman or chief, who died about 1830-40. He lies buried in the north-west bank of Lake Boga, and I have, fortunately, obtained what I believe to be his flint tomahawk, which was found buried with him. The last wizard or doctor (Barngnull) was named Cowanderning (creeping), and I have some of his charms, or magic stones of office. Hamilton Orr (Nyarramin) was, unfortunately, drowned in the lake owing to his boat being capsized by a sudden squall on March 7th, 1896. His body now lies at rest in the Lake Boga Cemetery. The expenses of his funeral were met by voluntary contributions, and I had the melancholy satisfaction of uttering his funeral oration.

The Lake Boga tribe was known as the "Gourrmjanyuk" (along edge of trees), a distinct section of the "Gnarryboluk" nation, which included several Mallee sections or tribes, and spoke a dialect called Wamba (No). The chief camping-ground of the Gourrmjanyuk tribe was around Boga township

(Muymey), and the various lake banks near by, and on to the banks of the Little Murray (Barne Mille). This camping ground was originally occupied by a tribe called Buck (Cat-fish), Language "Burapace," which had become extinct so long ago as to have left no trace except the tradition.

In this district there are hundreds of their cooking ovens or middens, some of them of very large extent, and containing hundreds of yards of burnt earth and ashes, and freely mixed with it are the remains of mussel shells and bones, with a very occasional chisel, tomahawk or grinding stone; and in rare instances an aboriginal skeleton has been found when these ovens have been ploughed over or removed, but I do not think that the practice of burying a deceased member of the tribe in an oven was often resorted to.

It is a thousand pities that these interesting and child-like people have had to go down and out; but there was no help for it—the vices and ways of living of the white man too easily corrupted the simple natures of the native inhabitants of the soil, and the result will be that in a very few years there will be no full-blooded Victorian aboriginal living. The law of "the survival of the fittest" has been ruthlessly obeyed in their case. It is not an easy task to get behind the aboriginal mind and to gain his entire confidence; he has an inveterate hatred of being laughed at, and is very suspicious of one's interest, but having gained his confidence it becomes surprising to find the vast knowledge possessed of the flora and fauna of his surroundings, and the tales and sometimes weird traditions of his tribe.

I have always met with courtesy and gentleness from these poor maligned folk, and have not the slightest hesitation in saying that any "native outrage" has always owed its origin in the misdeeds of the invaders. One white man may have had to suffer for another's fault, but the white man has always been at fault in the first place.

*Designation of Tribes in Lake Boga tribal language (Wamba), including Gnarryboluk.*

Boga Tribe	Gourrmjanyuk (alongside edge of trees), originally Buck (Catfish tribe). Language Burapace.
Warracknabeal Tribe	Yarrambeyook.
Avoca Tribe	Yang or Lunyingbirrurrkgooditch.
Towanninny Tribe	Mallenjerrick (Mallee people).
Albacutchya Tribe	Gnallbagootchyourl.
Reedy Lake Tribe	Moorta moorta.
Wimmera Tribe	Jarrung jarrung.
Horsham (Mt. Albert) Tribe	Dallundeer.
Swan Hill Tyntynder Tribe	Dacournditch (Burrea dialect).
Mellool Tribe	Geroung bukeer (Always in fight).
Dimboola (Hindmarsh) Tribe	Cockleboeyill?
Gonn Tribe	Deitchen Balluk (Always shifting).
Euston Tribe	Jungeegatchera.
Bael Bael Tribe	Bael baelurnditch.
Hindmarsh Tribe	Gourballuk.
Gunbower Tribe	Gunbowerooranditch goole.

*Localities.*

Lake Boga	Muymer.
Lake Boga district	Gourrm (breast of woman).
Lake Baker	Boomberdill.
Lake Mannoar	Mynyungworl.
Lake Charm	Tcharm
Lake Hindmarsh	Gourr (Balluk tribe).
Lake Albacutya	Gnallbagootchya.
Long Lake	Towan.
Round Lake	Koonat koonat (lot of cotton weed)
Dry Lake	Chalkull.
Kangaroo Lake (Murdering Lake)	Dinger.
Reedy Lake	Bingerumbert.
Lake Tutchewop	Goutchewop.
Swan Hill	Marderuepert.
Tyntynder	Gingingerrett.
Boga Railway Station	Gourrk (Blood).
Boga, Cornish's hill (road)	Cooangetch.
Boga, Cornish's hill (bank of lake)	Nerrim nerrim (Steep bank).
Boga, Lake entrance	Wherpook (Where butt of gum fell).
Boga, Davie's swamp	Geranyuk (When leaves and branches fell).

Boga, Stewart's	Tdunooldarwin nung boolutch (Leaning trees).
Boga, Peppers	Wharparr (Willow trees).
Boga, 1st Hill to Swan Hill	Wooranden-o-Ghenguunee.
Boga, Davie's hill	Doornum (Deepest basin of lake).
Boga, A. C. Stone's	Yendchemile.
Boga, Long Lake Hill	Newrungl.
Boga, Fish Point	Gerrt.
Pental Island	(Nyetnyetpert). (Homestead). Bu- karook (between rivers).
Murray	Mille.
Murray, Little	Barne.
Goschen	Gallallaban (Major Mitchell cocka- too's home).
Nyah	Nyeer.
Lalbert	Queywebeeul (Dry timber).
Mystic Park	Wallert.
Kerang	Keranyuk.
Charlton	Barn Barn.
Wycheproof	Wycheboorp.
Vectis East	Yowembull.
Avoca	Yang.
Heaven	Derrell (Above).
Hell	Gandagalough (Down below).
Tyrell Lake	Derrell.
Earth	Gar.
Haye's land (M.C.)	Darnoowongatch (Nyarramin's uncle shot there).
Sharams (granite outcrop)	Gorrouwonggnetch (Grief).
Richardson River	Barnunung (Smouldering away).

### *Personalities.*

Full-blood	- Last recognised Boga Chief (about 70 years ago)
	Laremburnim (Pectoral rail)
„	- Last recognised Boga Chief's Son
	Booratchwormin (I won't listen to you)
„	- Hamilton Orr, Grandson
	Gnarramin (worker in pine resin)
„	- Last recognised doctor (90 years ago)
	Cowanderning (creeping)
„	- Jacky Logan (Avoca)
	Walpanumin (burning with fire)
„	- Mary Ann Orr, or Logan (Avoca)
	Bookjallegook (smooth-tongued)



Half-blood	- Jackson Stewart (Boga)	Wirremander (whistling of spears, etc.)
„	- Ivanhoe Stewart (Boga)	Jallerbamaritgournditch (thickly timbered)
Half-blood	- Rob Roy Stewart (Black Cockatoo) (Boga)	Barradapgournditch
Full-blood	- Harry Fenton (Warracknabeal)	Jourett
„	- Charlie Napier (Warracknabeal)	
„	- Archie Pepper (Pelican) (Abacutya)	Willeminger (the lost one) Millemunning
„	- Jacky Patchell (Reedy)	Bokoplatt
„	- Harry Fenton (Reedy)	Gippergournditch
„	- Tommy Fenton (Reedy)	
„	- Charlie Cable (Gonn)	Watterhine
„	- Sandy Cameron (Mellool)	Margere
„	- Jack Irvine (Pelican) (S.A.)	
„	- Last Chief (Wimnera)	Joujounon
„	- Last Chief (Horsham)	Gorrundumin
„	- Last Chief (Euston)	Jooliap
„	- Last Chief (Bael bael)	Joley
„	- Anthony (Carr's Plain)	
White people	Booleymer (Red face).	

*Relationships.*

family	geithouwill bambonga.
child	boohoop.
girl (14 to 16 years)	gorrykurk.
girl (16 to 20 years)	gunge gourrm gourrk.
woman	leyurk.
wife	mathoom.
wife, my	mathoomy.
wife, his	mathamook.
mother	baap.
spinster	mookurnditch.
aunt	gnalluk.
widow	gootchall donna gourek.

mother-in-law	gnalling gourrk.
daughter	maangeeyp.
sister (younger)	gootoowee.
sister (older)	tchagee.
niece	gnoonaghun.
grandmother	meem.
grandmother, great	barrim gourrk.
boy (4 to 8 years)	boyangoo.
boy (8 to 14 years)	koolkurn.
boy (14 to 20 years)	boolyworrl.
son	waathip.
nephew	ghenanitch.
man	woodshoo.
father	maam.
father of dead son	mooka jup.
husband	gnunitch.
bachelor	corrioibert.
widower	gootchall doomough.
brother (older)	wawon.
brother (younger)	coot.
uncle (mother's side)	charrambowie.
uncle (father's side)	gnark.
grandfather	barrim.
grandfather, great	barrimbee.

*Offices, etc.*

chief or headman (small local tribe)	gnernick gnernick.
doctor or wizard	barngnull.
doctor, or wizard, if many together	barn barnngnull.
message carrier	wyrkerr.
friend	gethoulie.
enemy	yowerek.
devil	gnatha.
god (our father up above the sky)	mamung mooruk.
good spirit	dallcook boonganditch.
bad spirit	yathung boonganditch.
soul	challewudchup.
sleepy head	coombybourrp.
coward	barnbymum.
liar	mapillawill.
chief or headman (practically king several local tribes)	marruk marrung gnooruk.
dwarf	wyugendap.
giant	yere goranduk.

*Anatomical.*

skin	meetchnk.	leg	boorap.
head	bourpook.	hand, fist, claw	munna.
eyes	merr.	thumb	baarpmunna.
chin	bomgunne.	finger, 1st	yullup yullup.
jaw	mooruk.	finger, 2nd	maarungle.
nose	gaa.	finger, 3rd	barkaminundup.
tongue	jolley.	finger, little	doonup.
teeth	lecah.	finger nail	lerymunna.
lips	wooral.	toe nail	lerygenna.
ears	woorinbull.	broken limb	callpine.
temple	tdoocutch tdoo- cutch.	small cut	cootchull.
forehead	gnny.	festering wound	booychun.
mouth	jarrup.	sinews	ginnert.
hair	gnarra.	flesh, fish (enemy)	yower(ek)
beard	gunnee.	tear	carthin merr
moustache	munyeworra.	tears	carthin merr nook.
blood	gourrk.	feather	wudthen.
bone	marderook.	tail	bercook.
throat	gorrun.	kidney	baathun.
chest	chung.	kidney fat	marmbool.
stomach	billee.	wrist	murk munna.
buttock	moom.	wing	tart thuk.
breast (woman)	gourrm.	intestine (large)	barp goona.
heart	weechup.	corpse (hollow, no life left)	jaark.
waist	wanna.	afterbirth	barretch.
hip	mulloo.	nostril	wooilthgaa.
armpit	caththup.	shoulder	tdarther.
elbow	moinyurk.	fin	gerring gerringyuk.
lungs	larenyow.	palm	jungmunna.
private (male)	berreck.	cheek	murragook.
private (female)	boot.	calf	joulook.
stone	boon.	hip	moola.
knee	baathin.	waist	wirmanduk.
ankle	meerck.	heel	connuk.
foot	genna.	thigh	wert corrip.
arm	taatuck.	phlegm	gaecoolegewin.

*Ailments.*

silly (head gone wrong)	yathungiah bourpook.
mad	yallung yallung.
rheumatism	cummuck cummuck.
toothache	catchelung leeah.
earache	catchelung woorinbull.
sore all over	jallum jallum.
shivering	jerimbiah.

cold	boonduning gneela.
headache	luliah bourpook.
dysentery	jurtee jurtee.
sunstroke	lalungen bourpook gnowie.
snakebite	boondin gourmillo.
paralysed	mulkilawill.
deformed	mulkilen.

### *Surgical and Medical Treatment.*

In the case of a person being bitten by a venomous snake, the only treatment consisted in a very vigorous pinching and sucking of the bitten portion, which is believed to have always had the desired effect, provided the treatment was immediately put into practice.

The general treatment for wounds consisted in the application of a plaster of wet red pipeclay, bound on with opossum fur rope, and this rough and rude treatment met with general success, perhaps owing in a great measure to the healthy outdoor life led by the aboriginal.

In the case of headache and toothache (which occurred very occasionally), no treatment was applied, and the ailment naturally passed off.

Blood-letting was sometimes practised, and was carried out by sawing an opossum fur cord backwards and forwards over the spot from which blood was desired.

Of course in most ailments the doctor was the chief person officiating, and managed to imbue the patient with his great ability.

Most sicknesses were believed to be the result of evil machinations of enemies, and no person died of any sickness (old age excepted) that was not caused by enemies.

### *Steam Bath ("Burree").*

When all other remedial measures for the cure of an obstinate sickness had proved of no avail, the last resort was the steam-bath—"Burree." This bath was prepared by making a large fire, and after it had burnt out the ashes were raked away, and a piece of bark was laid over the heated spot, a thick layer of mistletoe bushes and leaves were heaped upon it,

and then the patient was rolled in an opossum rug and laid upon the bushes. A profuse perspiration was generally induced, which often had the effect of greatly improving the condition of the patient.

The remedy quoted by Mr. P. Beveridge in his book on the "Aborigines of Northern Victoria and Riverina," and written in Latin, is substantially true of the "Gourrmjanyuk," and was absolutely believed in.

*Weapons.*

all throwing spears	jarrum.
reed throwing spears	jarrk jarrum.
mallee throwing spears, short	bukup jarrum.
mallee throwing spears, long, 9 ft.	werrego jarrum.
quartz jag throwing spears	woorawill jarrum.
reed jag throwing spears	ginhulditch jarrum.
fish spear	mool.
stabbing spear, 1 barb	queyun.
stabbing spear, 2 barb	boolech kawle queyun.
stabbing spear, 3 barb	boolech bar kiap queyun.
stabbing spear, 4 sets 3 barb.	dillwill kawle queyun.
throwing stick	corrick.
spear shield	gurrum.
waddy shield	mulkerr.
boomerang	wan.
boomerang, playing	widthewill wan.
strangling noose	wooren.
waddy, large	gunnee.
waddy, yam stick	doolo gunnee.
waddy, large three sided	weetch weetch gunnee.
waddy, mushroom headed	ghen gunnee.
waddy, small	berpen.
waddy, boomerang	leahwill.
waddy razor edge	bolliyarrung.
waddy, spear point	geolurt berpen.
waddy, four sided.	gnatwill gunnee.
waddy, woman's (covered with porcupine quills, and poisoned)	gnillgullk.

*Implements.*

dental instrument	waathun.
scraper	dang dang.
netting needle	burt burt.

chisel or knife	waatun
canoe	younggouitch.
canoe paddle or stick, no prongs	marrung.
yam stick	gerange gnunnee.
basket	meechat.
net	jaal.
poison bag (doctor's charm bag)	neil gnoonye.
bone awl	gurning.
loop on stick snare	gnoortim gnoortim.
tomahawk	derr.
fire sticks (saw)	wannun.
fire sticks (drill)	gielwurk.
fire tongs	mattum.
grub extractor	nyannen.
leaping kangaroo	weetch weetch.
stone	laar.
quartz	baatch.
message stick	wortein calk.
nardoo mill	jerinyuk cotthup.
nardoo mill roller	boolpa jerinyuk laar.
tomahawk grinding stone	wallanjuk.
grinding stone (large)	gorraanduk.
grinding stone (small)	woodtheuk.
grinding stone (very small)	yeretheuk.
shell	lerrynook.
bier	daitchim.
gravel	drik drik.
sharpening stone	marrook marrook.
mussel shell grinding stone	marrook marrook.
spear rubber	bert bert.
kidney fat extractor	nynying.
3-prong paddle	warrangouroug.
artificial leech	morrum.
gill net	jaal.
seine or drag net (large)	goullk.
seine or drag net (small)	gnellin gnellin.
net peg	gunnenenk.

*Ornaments and Charms, etc.*

nose ornament	gnaalich.
nose distenders	guilliger.
ring	wanman willa will.
loin covering	widtha gnooraitech.
necklace (kangaroo teeth)	leangye gorey.
necklace (cane grass)	gallil gnalich gorrun.

necklace (crayfish claw)	manunnuyek.
headdress	gippook.
headdress (possum fur)	murrum.
doctor's charm or poison bag	neil gnoonye.
rain bringer charm	boonyenge murndar.
poison or evil charm	yauthung ja. kutch kutch.
danger charm	kutch kutch.
marriage charm	wooien laar.
keep away evil spirit's charm	jarrung jarrung.
possum rug (large)	wallun.
possum rug (small)	gnatook.
poison sticks	neil gnumnee.
curlew stone	moorpen whillo.
opossum skin drum	bilp.
time sticks	berracourt.
opossum fur arm rings	morrum.
ankle bushes	gerra.
oath stone or charm	yere laar.
doctor's corrick or wand	barngnull nyenyeng.
opossum string for drawing blood	morrum.
necklace (crayfish antennae)	nunga carkuk langnugnook.

*Materials.*

water	cartthin.
food	bannim.
bark	meetchuk.
bark, thin	larcut.
smoke	boort.
mud	beek.
ashes	burrie.
land	corruk.
salt	jingewah.
gypsum, white	calkee punyell.
gum, red	gourcootch.
pipeclay, red	challowill beek.
pipeclay, white	durrawill beek.
gum, myall	llil.
gum, pine, new (fuller's earth)	genumarrung.
gum, pine, old (spear gum)	beetchurring.
gum, dogwood (sugar)	cutlewaran.
nardoo seed	jerinyuk.
egg	merrk.
beetle deposit on shoots (manna)	lerp.
string	bartitch.
kangaroo sinew	ginnert.

fire wood	lertwill.
tomahawk stone (greenstone)	worrwawill cootthup.
red raddle	neuro neuro.
crayfish antennae	lanyeuk.

*Plants.*

rushes	gang.
rushes, root	gumbung
reeds	jaark.
ribbon weed	narrelle
grass	booitch.
grass, barley	bourne.
yam	meerwan
marsh mallow	goonatch.
porcupine	walloo.
nardoo plant	dullum dullum.
nardoo seed	jerinyuk.
salt bush	joullern.
salt weed	gourcutch
needle bush	gin.
prickly pink blossom shrub	tehoup.
murray pine	marrung.
box	boolutch.
box swamp	boolutch.
gum, red	beeul.
gum, white	baapt.
mallee, water root	weeah.
mallee, large broad	dannoh.
mallee, broad leaf, stunted (white sand)	boonerdak.
mallee, small	mallè or borrhung or bourwitch (dark wood inside.)
myall	yannup.
bulloak	gnarry.
sheoak	goolurt.
native willow	warpur.
dogwood	gnurrel.
box, white	meeteharrn.
lignum	garrun.
native pear	guonitch gnonitch.
native cherry	yena det gourk.
quandong, red	gourrkourgurkcook warrawill beet- icull.
quandong, yellow	challewill beeticull.
pigfaec	booyenup.



pigface, little	gerrpen.
ming	cootha (root and bark used as a drink—stupefying).
dillon	dillunge.
fruit or seed	jerinyuk.
rush root (old) (after water has gone)	wangull.
rush root (old) (after cooked)	boortitch (used as food), see food.
rush root (old) (after fibre)	jeerk.
wire rushes (growing round lakes)	boonjurt (used in the making of string).
nettle	durkey jallum.
bulrush	woorpert.
bulrush (deep green slimy water weed)	geilgill.
water lily (small yellow)	billerm.
water lily (large)	weetchurrun.

*Insects, etc.*

centipede	ginuewarruk.
scorpion	widthagumma.
cricket	teetreetborun.
flies (small)	beetthick.
caterpillar (gum sawfly, on ground)	weeit.
butterfly	ballum ballum.
wattle goat moth	eurobill.
wattle goat moth, root grub (mal-lee).	gurr.
wattle goat moth, trunk grub (red gum)	gapong.
wattle goat moth, ground grub	mack.
wattle goat moth, carbuncle grub (box)	booloowong.
mosquitoes	lerec.
midges	mongen mongen.
dry wood grub (no good grub)	dackal dackal.
caterpillar (sawfly grub, in clusters on tree)	gookul.
spider	werrinbool.
spider, red-backed	werrinbool jallawill.
ant, bulldog	leachwill.
ant, stinging	borrung.
ant, white	chuk chuk.
ant, large	maara.
ant, very small	boolabul.
flies (large)	bar beetthick.

*Fish and Reptiles.*

fish, flesh or enemy	yowerr.
mussel swamp	beitthin.
cod, Murray	byangill.
perch, Murray, 2 lb. to 3 lb.	werringill.
lobster, Murray	liplipkill.
crayfish, large	yappitch.
crayfish, small	nartung.
crayfish, soft	wallun.
leech, large	billitch.
leech, small	mann.
turtle	geehip or doomermum.
turtle, large	warangwor.
snake, worm	gnakungina.
snake, two hooded furina	mathamewa.
snake, tiger	goornmill.
snake, brown	ghallun.
snake, carpet (6 ft.)	beengull.
snake, carpet (10 ft.)	murudi.
snake, black	boychunwill.
snake, hoop	dickomur.
snake, mallee	moerwill.
snake, deaf adder	llerk.
worm	jourobillitch.
goanna, large	ghooling.
goanna, small	waattha.
frill neck	ghaun.
lizard, small	tarramunder.
lizard, exuding	beepuntha.
lizard, sleeping	galleer.
turtle, broad shell	billwill larygnet.
catfish	buck.
frog, small	nunuk.
frog, large	dook.
frog, tree	merregur.
cod, murray (up to 1 lb.)	byangill byangill.
mussel, river (not eaten much)	nungerr.
cod, murray (very large)	gooroomeruck.
trout, murray	gnoomell.
perch, murray (large)	gerrek.
bream, murray	bipung.
herrings, murray	gnatty morrun.
blackfish	wooloornuck.

*Birds.*

swan	coonnoar.
pelican	nynungourk.
duck, black	nyree.
duck, wood	nannuck.
duck, blue wing	weetchut.
duck, teal	binnar.
duck, white eyed	garrut.
duck, widgeon	gewallert.
duck, musk	goolwil.
duck, mountain	gnarcoondull.
duck, speckled	gnall gnall.
coot, Australian	tdaich.
coot, bald	beenbing.
grebe, crested	gorrwong.
grebe, hoary-headed	gorrower.
spoonbill, yellow-billed	toop toop.
spoonbill, black	naangourelle.
cormorant, large	murtmurrel.
cormorant, little black	wallawalluk.
cormorant, little black and white	boourp.
darter	gercarthin.
dottrel, black-fronted	bert bert nalluk.
goose, magpie	gnak.
gull, silver	barpethen.
tern, marsh	garwit.
ibis, black	gnargourelle.
ibis, white	cukeuk.
black-tailed native hen	dallip.
stone plover	will.
plover, spur-wing	barretch barretch.
plover, black-breasted	munyuragurk.
stilt, banded	kercumbul.
native companion	goothuu.
turkey	gnarrow.
quail, little	bourongi; stubble quail, geichallert.
magpie lark	gerriu gerrin.
white-winged chough	mounyongell.
lyre bird	boolern boolern.
heron, white-fronted	carthinbung.
heron, white-necked	waan.
heron, nankeen	yapulyapitch.
heron, white	cathupbee mununderra.
bittern	coweer.
little crane	tillip.

pectoral rail	lerrup.
osprey	gamerillock.
wedge-tailed eagle	nurrayil.
crow	waa.
reed warbler	garcoon garcoon.
brown hawk	gercook.
harrier	birr.
sparrow hawk	yanuring.
kestrel	karra karrak.
cockatoo, pink (Major Mitchell)	kathukeurr.
cockatoo, sulphur crest (white)	geenup.
cockatoo, black	weerun.
cockatoo, rose-breasted (galah)	willick willick.
cockatoo, long-billed (corella)	gallalic.
parrakeet, black-tailed (smoker rock-pebbler).	gooren gooren.
parrakeet, rosella	gourk kallee.
parrakeet, shell (warbling grass)	tootther.
parrakeet, red-backed	gechurt.
parrakeet, yellow-vented (suloak)	billingurry.
parrakeet, mallee (ring-neck)	lumm.
parrakeet, cockatoo	wourep.
emu	goweer.
mallee hen	lowan.
magpie, black-backed	coorook.
brown kingfisher (laughing jackass)	gorrum gorrum.
black and white fantail	jerry kerrick.
butcher bird	garndoli.
welcome swallow	weetch weetch murrumbool.
brown tree creeper	been been.
swift	marder.
red-capped robin	jallengourk gourk.
friar bird	churruup churruup carthi.
noisy minah	brindeng.
blue wren	yeerelell.
brown song lark	gilpen gilpen.
bee eater	berrembert.
boobook owl	wook wook.
frogmouth	genykenitch.
powerful owl	werrymull.
owlet nightjar	yerradedgourk.
bronzewing pigeon	dapt.
crested pigeon	nungoore.
bell bird	doon.
harmonious shrike thrush	geiwoorn.

*Animals.*

porcupine	lipkill.
platypus	mabbeyull
kangaroo, dark-mallee, male	gowanyet.
kangaroo, dark-mallee, female	moitch.
kangaroo, plains, female	goowan
kangaroo, plains, male	burra.
kangaroo, silver-grey, male	goora.
kangaroo, silver-grey, female	moitche.
kangaroo rat	burre.
wallaby	gommah.
possum, silver-grey	wooleh.
possum, ringtail	bunnah.
possum, flying	doowan.
dingo	weelkar.
cat, tiger	youern.
cat, spotted	berrick.
water rat	gorambur.
mouse, ground, migrating	die.
spotted animal (liver and white), like a setter dog, living in bur- rows	lakletch.
pouch mouse	winnineuk.
horse	yarraman.
sheep	jumbun.
cow	youngamon.

*Calculation.*

one	kiap.
two	booletch.
three	booletch barkiap (2 and 1).
four	booletch booletch.
five	kiapmunna (one hand).
six	kiapmunna bar kiap.
seven	kiapmunna booletch.
eight	kiapmunna booletch bar kiap.
nine	kiapmunna booletch booletch.
ten	booletch munna.
small number	barthip barthip.
large number	weyoubarkarum.
uncountable number	munawitch.
and (in counting)	ba.
by-and-bye	gillaun.
long time ago	nuil mea goon.

last moon	munya mithren weeken (last moon dead).
never	wambargunn.
pair	ginbill.
far	warritch.

*Topographical features.*

lake	chakill.
crabhole	taart.
spring or native well	berm.
river	gorange birr.
creek	woodthae birr.
track *	baaring.
hill, also head	bourpook.
mountain	booinyule.
mountain, large	cowwa.
large camp	gorrunglur.
small camp	parnoolar.
native midden or oven	lukull.
cemetery or burying ground or graves	jemin jemin.
grave	jemin jemin.
whole country	meekmigarcombonbarcon.
gully	doomoan.

*Colours.*

striped	barnbundillawill.
spotted	bockool bockool warrawill.
red	gourrkgourrkcook warrawill.
grey	durrawill.
brown	boonboonwarawill.
green	woorwawill.
yellow	challewill.
black	workerrim.
white	bullermouwill.
blue	boort boort warrawill.
slate	boonboonworrawill.
dark	goonajillawill.
very bright	bockwinyawill.

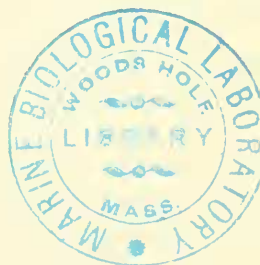
*Climatical and Astronomical.*

spring	gnalloo.
summer	carthi.
autumn	weit punyallow.

winter	weit.
north	barrewill (where the hot winds come from).
south	boiecalling darn (where the frost winds come from).
east	worwalling gnowie (where sun rises).
west	puticalling gnowie (where sun sets).
fog	goowa.
dew	cootehall.
day	gnowie.
night	boorung.
rainbow	darrakewoorlwoorl.
hurricane	gnanuk.
clouds, nimbus (rain clouds)	morren.
clouds, cumulus (wool pack)	dunbill.
clouds, flying scud (flying scud)	maarn.
blue sky	woorl woorl.
morning	barrep.
night	boorung.
wind	merring.
wind, cool	marrick marrick.
wind, hot and duststorm	pyrewill.
thunder	murrenderra.
lightning	willem.
rain	metthuck.
frost, snow, ice	darn.
whirling dust	gnarruk.
hurricane	wournmalle.
ice on water	denning.

*Astronomical.*

sun	gnowie
moon	mitthean.
star	durrt.
star, morning	generpkoonberp (pulling up daylight).
star, flying (meteor)	boieka durrt.
star, Venus	beerck or moolungurt.
star, Sirius	goorawill.
star, Pleaides	gorraitck gorraitck gourrk (several young women).



*Prepositions and Pronouns and Adverbs.*

if	gnunyamalloo.
perhaps	mambamalloo.
by	gunonaguenunda.
on	monga youma.
to	gneanull yannuk.
there	nung.
from	mongo.
here	neuka or karki.
inside	wichup larengull.
yesterday	challik challik.
to-day	keilauowie.
to-morrow	barrapoo.
theirs	geika gooleketch.
we	wallunganduk goola.
us	wallunganduk ghanna.
they	mynyon.
yours	wallukkaen.
ours	wallukkanduk.
me	wallunjek or ginya.
he is	yeuk.
you	wallungyin.
I	wallunjek.

*Nouns.*

songs	warrung warrung.
cut	cattoordin.
nest or home	hurr (shelter made of bark for winter).
nest or lowan's	moe.
birthplace	kinjajanyek.
home (my)	kinja larenjek.
ashes	burree.
oven or midden	cootthup.
fire hole	burree.
dirge	worpa.
drowned	goroungen.
murdered	garrickenbethen.
burnt	nungyen.
suffocated	nourken.
poisoned	yathungeja.
born	eurpeenek.
dead	weeakin.
funeral	nypjarrung.
smoke	boort.



"corroberee"	warreba.
fire	waanyup.
truth	yourook.
liar	beck.
heat	nunga carthi.
fog that killed (small-pox?)	yathungejah.
savage native or sneaking fellow	karpit karpit.
battle	boiemba.
duel	dockcharram boluh.
skirmish	gilcharrenitch.
small war party	barnburn.
large war party	barnge barnge.
virgin	joonge gorrum jourrk.
wound	werp.
branch	dartagook.
race	winnuk winnuk jarrung.
bird	watthebeyower.
divorce	winnejarrunbool.
dream	yakgooclun.
cripple	jowerwill.
noise	gneill.
milk	gourrmbook.
tea	gnamutch.
home or camp (bushes and covered at top)	gnark.
home or camp (traveling), shelter of bushes only, open at top	bourrk.
yes	eeah.
no	wamba.

*Verbs.*

point	lit.	pointing	litkoonga.
paint	uka.	painting	ukelung.
pinch	jellerpa.	pinching	jellerpoowin.
drink	coopa	drinking	coopen.
rub	gorrunda.	rubbing	gorrundawa.
roll	boolpa.	rolling	boolpoowa.
run	werra.	running	werrwa.
bury	gnippa.	burying	gnippelung.
steal	cannunga.	stealing	cannungella.
sleep	coomba.	sleeping	barrungoodthun.
swim	werrakar.	swimming	werraken.
sharpen	birta.	sharpening	litkoonga.

to slip	eureme.	slipping	eurema.
to speak	wirrika.	speaking	wirrakin.
to smoke	boort.	smoking	boortalung.
to shout	corndee.	shouting	cornder.
to smell	guarropa.	smelling	guarropelung.
to sneeze	chinangda.	sneezing	chinungdelung.
to sing	warranga.	singing	warrangelung (if many singing add utch).
to sting	birka.	stinging	birkoowa.
to strike	gilpa or docka.	striking	gilpoowa.
to scream	karker.	screaming	karkeria.
to smash	jallung jallung noonga.	smashing	jallung jallung gnoowa.
to make	mongen.	making	mongellung.
to open	bakoonga.	opening	bakoongelung.
to tie	gannuk.	(tying	ghanna.
to try	baathama.	trying	baathamoonk.
to taste	barthamuk.	tasting	barthamelung.
to walk	kalpurren.	walking	yauungh.
to wind	mooremba.	winding	moorema.
to warm	darrama or boor- kia.	warming	darramelung.
to whistle	weita.	whistling	weitra.
to blow	boorungooock.	blowing	boorungen.
to burn	dappok.	burning	dappelung.
to bite	boonda.	biting	boondalung.
to break	callpiah.	breaking	callpinah.
to bleed	birngooning gour- cook.	bleeding	birnin gourcoom
to crawl	cowerndee.	crawling	cowernda.
to cry	neumillee.	crying	neumillung.
to cut	berringen.	cutting	berringelung
to climb	weerwa.	climbing	werrawee.
to cure	dalkoona.	curing	dalkoongoowa.
to cough	ganyunga.	coughing	ganyungooowa.
to die	weekin.	dying	weeka.
to dig	bunga.	digging	hangelung.
to eat	junga or chakalee.	eating	chakalung.
to fight	dockcharrung.	fighting	gilpjarrungutch.
to float	jippa.	floating	jippouen.
to fly	boika.	flying	boikawill.
to grind	hirta.	grinding	gourrapa.
to hunt	barrayeah.	hunting	barrayenh.
to hang	joolakar.	hanging	joolekoowar.

to hurry	werrkur.	hurrying	werrkoouk.
to hate	goolejoon.	hating	goolejoowa.
to help	nunga.	helping	nungarroungall.
to kneel	barthin bauthee.	kneeling	barthin bauthung.
to lose	wamboonging.	losing	wamboongawin.
to live	moorinie.	living	mooriniah.
to lie	coombe.	lying	coomba.
to laugh	waaka.	laughing	waken.
to lie	mapillewill.	lieing	maalpelling.
to marry	maanjerrywill.	marrying	wooyewin.
to kiss	moorpa.	kissing	moorpoowin.
to kill	barngoona.	killing	barngoonen.
to kick	karta.	kieking	kartin.

*Adjectives.*

sharp	litthiar.
wet	cootchall.
dry	burtia.
hot	gnunga or walpa.
thirsty	baarnkoongya.
hungry	weekan.
cold	mayrengemun.
warm to	beetchuka.
sweet (for sweeter add yere)	weeitcha weeitcha.
slow	wearia.
short	dooloo; shorter, dooloongyeuk; shortest, add yere.
tall	jouroung; taller, jouroung jour- oung; tallest, add yere.
blunt	moort.
sick	catchelung or gillika.
weak	moolpiab or mikawill.
wild	barnbowill.
bald	birra.
left-handed	warrum.
right-handed	youelp.
squint-eyed	wilkelmer.
one-eyed	kiap mer.
ugly	yathung.
crooked	merme.
cruel	yathung.
fierce	gooleywoochup.
savage	gooleywoochup.
good	dalcook.
bad	yathungandook.

fast	boonwill or meelakwill.
high	kerrentha.
low	goonagull.
light	wyma.
dark	borun.
lame	jowa.
small	widtheyook (smaller) bangook.
small, very	yerewidtheyook.
large	goorandook; larger, goorandookly; largest, add yere.
stupid	wam.
rough	boonrk.
tired (I feel)	meekun.
fresh (I feel)	gippun.
blind	gorrun gorrun.
deaf	catchin nundagnauillung or wam- wum.
dumb	catchim wooraka.
delicate	marrun marrun.
married	woorenutch.
bloody	goorkeoomba.
empty	larnookum kinjawook.
old	nyarambin.
old, very	ying nyarambin.
young	gollcoun.
quick	warreuk (for very quick repeat)
steep	neerinull.
strong	wongerwill.
stinking	boowong.
silent	goorungiah.
soft	book.
lazy	meekunda.
silly	mukelen.
mad	yathungeah bourpook (head gone wrong).
wise	bukieh book.

*Sentences.*

he will run  
let her walk  
how are you  
good-bye or good-day  
you hurt me  
he struck me  
they found these

nunya wooring.  
ganerook nunya yannup.  
wunyardall kinja.  
booyen.  
catchil loongerring.  
dakinarn ding.  
mallogoole jarmin kinye.

I like you very much (nearest to love)	nyanga nunya leyurk wooithoo pourek.
I hate you	gooley joowannoo.
he, she, or those loves you, him, or they	nunyaboola nyacharrung.
he hates you	neula gooley joowan.
come with me	nenka yannuk wallo gallek.
go with him	yannuk wallo gallook.
go with them	moyu yannuk goolekal.
you can go	wallungen yannuk.
do not go	wamba yannuk.
I am going	yangin yunda.
I will stay	nyangin yunda.
let him stay	canerook nyanyup.
can I go fishing	win janda yarrowa yeringe leeah.
let me go hunting	yarrowonda barrayenh.
the bird fled away	boykin yerelil.
the bird is flying	monga boykun yerelill.
the codfish is swimming away	baarnjill neeyon werrakun.
can you cook this flesh	nyapera kinya bowa yower.
cook that flesh	boyteh amuck nunya yower.
eat this, that or those mussels	chakuk nunya beethin.
I cannot fly	catchin nunda booika.
you do it yourself	wallunken mathamuk.
good luck	mombunda bemmeleng.

### *Marriage.*

The "Gourrnjanyuk" of Lake Boga tribal preparation for and ceremony of marriage was a very simple one. No marriage was allowed between blood relations, or between any member belonging to the same totem. For instance a Pelican would not be allowed to marry a Pelican, or a Black Cockatoo another of the same section, and so on. Every member of a tribe belonged to a totem, generally a bird. When a man of marriageable age desired marriage and had a female relative to exchange, word was sent to a neighbouring tribe that a daughter of that tribe was desired in marriage. The father of a marriageable girl (the future son-in-law was never allowed to see the future mother-in-law then or at any other time) with his daughter, and other relatives would meet the young man with his father and other relatives at a previously arranged

spot. The future wife would then (in exchange for some other female) be handed over to her future husband, and the two parties would separate, each going to their respective camps. Upon reaching the husband's camp a spot would be pointed out to the newly-married couple upon which the wife would erect the home, "Lerr," for the near future.

Should the wife not come up to the requirements of the husband he had the peculiar privilege of returning her to her people.

If a good hunter required a second wife, it was within his privileges to obtain another, provided he could keep her, and that he had a female relative to exchange. The position of the wife was a very lowly one. She had to build the hut, catch fish, cook food, make nets for hunting and fishing, sew opossum rugs and other multifarious duties. She was married early, and became old and ugly long before her time owing to the hard life she was forced to live.

### *Burial.*

Upon the death of a member of the "Gourrmjanyuk" tribe, a shallow grave would be dug, generally in a sandy spot, to a depth of about two or three feet. The bottom of the excavation would then be strewn with grass thickly, and covered with a sheet of bark; then the body was wrapped in a rug and laid on the bark, upon its back, with the head generally in the direction of the setting sun. It was then covered with grass, and finished with a sheet of bark, and then the grave was filled in. In many cases the tomahawk and grinding stones of the deceased were placed at his side, and buried with him, and I have particularly noticed in the Boga district that the stones buried with the body are invariably chipped or broken right through. Although the above form of burial was generally the rule, I have this day (August 3rd, 1910), examined a burial ground near Lake Boga, the slope of the hill facing S.W., and on this slope, in sandy soil, are buried perhaps a score or more of aboriginals; the bodies of more than a dozen seen were buried in many positions. One lay full length upon its face, with the head to the S.W., at a depth of two feet. The body

would have been about 5 ft. 9 in. At its side was lying a broken tomahawk. Another body lay on its side, with legs drawn up. Another lay in a sitting posture, with the head perfectly upright. The heads lay in directions varying from E. round S. to W., and I particularly noticed that in every skull, whether a young person or a weather-beaten old veteran with the teeth worn down to stumps, that in every skull the teeth were all intact and absolutely round. Alongside one of the skeletons a broken piece of what was originally a magnificent specimen of a rubbing or pounding stone was found, a piece of flat, round, smooth buff sandstone, measuring  $4\frac{1}{2}$  in. by 8 in.

It is believed that these natives were killed by Major Mitchell's expeditionary force, which may or may not be true. Perhaps small-pox.

#### *Fire-making by the Use of Sticks ("Wannup").*

The method of making fire was a simple but most effective one: for the purpose two pieces of dry pine or other wood were obtained about 18 inches long. On the bottom piece a slight depression was cut in the form of a cross, the cut following the grain of the wood being deepest. The other stick was brought to an edge along most of its length. It was then placed in the cut across the breadth of the under stick, and very rapidly pushed back and forth as though sawing, which speedily produced charred dust, smoke, and then smouldering dust in the longitudinal cut, which was covered with dry bark or grass, and blown into a flame. Fire was made in other districts similar to drilling.

#### *Barter or Exchange.*

The various districts of Victoria producing various materials only found in its special district. It might be thought that other districts would be unable to obtain their requirements, but this was overcome by a system of exchange, as each tribe was forced to keep within its own prescribed boundaries.

For instance, the Boga tribe had no difficulty in obtaining any quantity of reeds ("Jarruts"), used for making reed

spears ("Charram"), which were exchanged for grinding and tomahawk stones or other raw material, which could not be found in the district, and which was necessary for hunting or decoration. In the Boga district large quantities of small pieces of quartz ("Baatch") are to be found, which were no doubt brought a very long way, and exchanged from tribe to tribe. These pieces of quartz were used to tip spears, and to form the jags, for knives and scrapers to scrape and carve wood, rugs, etc. Small pieces have been found with gold in them. The sources were possibly St. Arnaud, Bendigo and Raywood.

### *Canoes, and Their Use and Manufacture.*

The district surrounding Lage Boga is peculiarly adapted to the use of canoes, in consequence of the numerous lakes in the locality, and the Little and big Murray Rivers. The Gourrmjayuk were adepts in the arts of fishing, and used nets of various patterns to effect their purpose, and of course canoes came in for the purpose of running the nets, and approaching fish-spearing grounds, also in the pursuit of native game on both land and water.

The canoe was made of one sheet of generally red gum bark, stripped from the tree by the aid of the native tomahawk and wedges. Two logs were then laid on the ground parallel and at a distance of a foot or two; two more logs were then laid across them parallel, and at the required distance; the sheet of bark was laid upon the logs, and a fire of paper-bark and grass was placed on the bark, for the purpose of curling up the sides and ends, and also to toughen the canoe for its future hard work; heavy stones were placed where required to help shape the canoe. This process was continued for perhaps a week, or until such times that the canoe conformed to the desires of the builder. The last process was the plastering of the whole of the inside of the canoe with clay or mud to render the whole waterproof. No seat was used, and the means of propulsion was either a flattened stick or the three-pronged paddle, which was also used for the purpose of locating fish.

The canoes varied in length from 5 ft. to 10 ft. and over, and carried from one to four men.



*Lake Boga Aboriginal Legend to Account for the Treeless  
State of Lake Boga, and the Mournful Wail of  
the Stone Plover.*

At one time, long years ago, there was a very large redgum tree growing in the lake, and its branches supported a tremendously large nest, the property of an immensely large pair of wedge-tailed eagles ("Nurrayil"). One fine day a young mother wandered, carrying her baby, a long way round the lake, and far from the camp, when, feeling tired, she sat down and amusedly watched her baby playing in the warm sand, when suddenly, and without warning, the larger of the two eagles swooped down and, seizing the baby, carried it away over the water to its eyrie in the red gum tree. The poor mother, seeing her baby suddenly lost to her for ever, commenced a mournful wailing, which the curlews or stone plovers ("Will") in sympathy took up, and have continued ever since.

The disconsolate young mother then hurried back to the camp and reported the occurrence, upon which the doctor or medicine-man ("Barngnull") directed that every person with a canoe was to proceed to the tree, and after cutting it down to tear it into little pieces, and to boat it all away to the river, where it was to be thrown upon the water to be carried away. The doctor then decreed that no more trees should grow in Lake Boga. The tree in falling hollowed out with its branches a big depression near the river, which they called "Geranyuk" (where branches and leaves fell). The large gnarled lump on the tree trunk struck and hollowed out a big hole at the entrance to the lake, which they named "Wherpook" (where butt fell).

*Destruction of Floating Island on Lake Boga ("Gourrm").*

A long time ago ("Nuil mea goon") there was a floating island on the waters of Lake Boga. The native idea was that it was formed of a mass of rushes and reeds, on which the duststorms had deposited a stratum of sand, and in which grass grew. One day a number of young men were upon the island, and the day being a warm one they spent a lot of the time swimming. One youth, not being a good swimmer,

became exhausted, and in danger of drowning. He was rescued by his friends, and being then very cold and unconscious a fire was made to warm him, after which they went back to the camp. During the night a breeze sprang up and fanned the embers into a blaze, with the result that the reeds and rushes speedily caught fire, and the island was totally destroyed.

*An Account of "The Fog that Killed," or "Poison Fog."*  
(*"Yathunge jah."*).

Perhaps about 80 to 100 years ago a swiftly-killing disease (possibly small-pox) killed a great number of the members of the Boga tribe (*"Gormijanyuk"*). The idea was that it came like a fog, low-lying over the land. Up to a few years ago numbers of the skulls of the victims were to be seen round the banks of Lake Baker (*"Boomberdill"*), and the awful fear of the poison-fog lasted up to very recent years. (Natives say previous to small-pox.)

*"Gourrk," or Battle of Blood* (Railway Station Site, Lake Boga).

Many years ago a very sharp bit of fighting took place on the site of the railway station at Lake Boga, between the Tyntynder and Boga tribes, and in consequence of the quantity of blood spilt it was called the *"Battle of Blood,"* or *"Gourrk."*

*The Lake Boga Aboriginal Legend to Account for the Redcap Robin's Redbreast and the Mountains of the Moon.*

When the world was young, an aboriginal and his wife had living with them the little brother of the wife. The husband was a very greedy and selfish man, and very much grudged the food which the wife gave to the little boy, so much so that the only food the little fellow got was the scraps of meat surreptitiously given by his sister. One day the man came back to his camp sooner than he was expected from hunting, and discovered the boy nearly choking in his endeavour to swallow the meat before the husband should be near enough

to stop him. The husband was so enraged at this that he caught the boy by the legs and swung him round until he became sick, and then cruelly threw a lot of burning coals on his breast, upon which the boy turned into a "Jallegourk gourek," or Red-capped Robin, with a beautiful red breast. This outrageous treatment of the boy so much angered the sister that she in her turn threw a lot of hot coals over the face of her husband, and told him to go up in the skies, which he is supposed to have accordingly done, and become the moon ("Mitthean"), the mountains of which are supposed to be the dark smudge left by the hot ashes.

*The Legend Accounting for the Formation of Lakes Hindmarsh, Albacutya and Wonga, also Werringurr.*

Ever so long ago a big black spider ("Werrinbool") saw a little squirrel ("Doowan"), which he chased up a tree. The Werrinbool bit the tree until it commenced to fall, upon which Doowan jumped into another. This Werrinbool commenced treating as before, so Doowan climbed to another, with Werrinbool still in pursuit. As the last tree fell the Werrinbool seized poor Doowan and killed and ate him. Now Doowan had two nephews, who missed him sore, and determined to see what had become of him by tracking him down. They tracked him to an ant hill, where they found some of the Doowan's hairs, upon which they immediately suspected Werrinbool, and very soon found the first camp (Lake Hindmarsh). They passed along the track until they discovered the second night's camp (Lake Albacutya), with the ashes of the fire still warm. Still proceeding upon their way, they came to the third camp, with the Werrinbool's fire still burning. The oldest nephew directed the younger to go up against the wind for the Werrinbool to smell him, at the same time getting into hiding to lie in wait. The Werrinbool soon smelt him, and as he was creeping after the younger, the older nephew speared him, and the younger ran in and also threw a well-directed spear, and then the pair cut off the Werrinbool's head, and continued playing with it for some time by rolling it from one to the other, and that is how Lake Werringurr was formed.

*The Legend Accounting for the Teeth-like Shingles of Lake Werringurr.*

The old Werrinbool had two daughters, whom he left at his camp. The two nephews of Doowan, after killing Werrinbool, went back, and, finding them, they took them for their wives. They then all went a day's journey, and passing through some scrub came upon some kangaroos feeding. They told their wives to remain there for a while, whilst they went after the kangaroos and killed them for food. When they were near the kangaroos they heard a tree falling, and they wondered why, but when they got back to their wives they saw the fallen trees, and then they knew that it would not be wise to keep them as wives. So they said to them, "Let me put the bundles on your backs," and as the wives, consenting, stooped down for the purpose, the brothers at a preconcerted signal struck the unsuspecting wives with their waddies ("Gunies"), and dashed out their brains and teeth and jaws, which accounts for the teeth and jaw-like shingles found at Lake Werringurr.

*Kangaroo or Murdering Lake ("Dinger").*

Many years ago a shepherd's hut stood at "Wherpoo" (where carbuncle on trunk of big redgum struck), the entrance to Lake Boga. One night the natives sought to obtain some cheap mutton by spearing, but the shepherds in charge (2) became alarmed, and, as was the custom in those old days, used their firearms to such effect that "Nyarramin's" uncle (Peter) was mortally wounded, and died, and was buried at "Darnoowongatch" (N.E. bank of Boga). The two shepherds were transferred to Kangaroo Lake, as it was feared that the natives would seek reprisals, but this even was of no avail, as the vengeance of the tribe overtook them. For one fine afternoon the two men, unsuspecting of impending danger, were sitting upon a fallen log, reading, with their firearms on the ground beside them, when without warning of any description they were speared to death. After the killing of the shepherds one of the natives nearly met his own death. He seized one of the guns, and dashing the butt of the gun upon the ground exploded the weapon, the charge going between the man's

legs, but without touching him. He received a great shock, and was the butt for their merriment for years. This incident originated the name of "Murdering Lake," which name it bore for many years.

*The Legend of "Geiwoorn" (the Harmonious Shrike Thrush).*

Once upon a time a young hunter named Geiwoorn had fixed his home or shelter of bark ("Lurr") at the foot of a leaning pine tree on a hill close to the Richardson River ("Barnunung," smouldering away). He had two very large dogs, of which he was very fond. These dogs were very useful to him, and he used to depend upon them to keep up the supply of meat. When the supply of food ran low a word only to the dogs sufficed to send them away by themselves on a hunting expedition, from which they invariably returned with sufficient to last for days. One day, the food running low, the hunter sent his dogs away as usual, but they did not return. For many days the young hunter used to climb up the leaning pine tree to look over the landscape, and to whistle for his dogs. Close to the tree there was a pit of pipeclay, and one day when the hunter was up the tree whistling for his dogs he saw a party of natives come to the claypit, and one of them asked him what he was whistling for. He replied that he was whistling for his dogs to come back, but to his great grief he was told that they would never come back, as they had speared them both. The young hunter then set fire to the pine tree at the roots, and it smouldered away, whilst the natives were decorating themselves for a corroboree. Some were painting themselves to represent magpies, black ducks, etc., when, without warning, the smouldering tree fell and killed them all. In a few days' time the poor young hunter died of grief and hunger and became a Harmonious Shrike Thrush ("Geiwoorn"), and has been whistling ever since.

*Magic Stones or Charms.*

. The Boonyenge mundar, or Rain bringing stone, is a round, smooth stone, resembling white loaf sugar. It was placed in water when rain was required, and when sufficient had fallen

it was taken out, dried carefully, and placed away in the doctor's ("Barngnull") poison-bag ("Neilgnoonye"). Should, however, the rain be required to stop very soon, the stone or charm was dried quickly by the fire.

The Danger stone ("Yatching werrip werrip") or Kutch Kutch laar, is a smooth, oblong, flat blue pebble, and was used similarly to the Scottish fiery cross. It was passed quickly from person to person, and always pointing in the direction of the danger, until all the members had been warned of the impending danger.

The Marriage or Betrothal stone or charm ("Wooien laar") is a smooth, flat, blue pebble, smaller than the above, which was (after a proper examination of the female candidate for matrimony) given to her with the direction that it was to be placed in the armpit, and kept there by opossum skin bands until the consummation of the marriage.

The stone or charm to keep away evil spirits ("Jarrung jar-rung") varies greatly in character from round pebbles to flat ones, and of any colour. They were buried with the corpse ("Jaark," meaning hollow, no life left). I have two that separated three corpses, one an oblong, dark, smooth pebble, originally possibly a pounding stone, the other round, smooth, flat, and yellowish in colour, and of no possible material use.

The curlew stones or charms ("Moorpen whillo") were supposed to have been smoothed in the stomach of a curlew or stone plover.

The oath stones or charms ("Yere laar") were of two sizes, and very irregular, composed of quartz, iron pyrites, etc. The larger was for the male and the smaller for taking the word or evidence of the female.

The doctor or wizard ("Barngnull") of the tribe would wrap the stone round with native silk or thread, leaving one end loose. The suspect was forced to hold the packet at the height of the mouth, and reply to questions asked. After the muttering of incantations the suspect would be seized by the wizard, or doctor, who would bite him and pretend, after a long process of sucking, to draw out of the man's body a small piece of stone, which he would spit out and show as proof positive of the culprit's guilt.

For a lesser crime the culprit would be assailed up to an hour by two or three natives with throwing spears, which he had much ado to stop to save his skin. If a man was deemed worthy of death a favourable opportunity would be seized for either spearing him to death, or dashing his brains out with a large waddy.

*Poison Sticks ("Neil Gnunnee ") and Their Use.*

The poison sticks of the doctor, or wizard ("Barnnull") were, for the Boga tribe, three in number, made of the wood from the yellow-fruited Quondong tree. They were each about four inches long, half an inch wide, and were brought to a point on each end. They were rounded on three sides, and flattened on the fourth, with a little rough, mystic carving on the rounded portion. They were tied together with sinews or native string, and some portion of the condemned individual, or something that had been used by him, was placed in the centre. The whole was anointed with kidney fat. In some out-of-the-way spot the doctor dug a shallow hole, and after lighting the end of the sticks, covered the whole with bark, and then filled it in, carefully, so as to leave no trace of the place having been disturbed. The next day it would be opened up again and attended to, and so on for perhaps many days, the idea being to cause an infinity of suffering to the condemned person. By the time the sticks were completely burnt the culprit was supposed to be dead, and there is no doubt but that end would be attended to by the fiendish ingenuity of the doctor, possibly by the use of the throttling noose ("Wooren").

*The Throttling Loop ("Wooren").*

This fiendish instrument for the destruction of human life was made of long strands of sinews from a kangaroo's tail, joined together to the required length and plaited. Four of these plaits were laid side by side. One set of ends was formed into a loop, and the other ends were fixed to a pointed piece of kangaroo leg bone, the whole affair being about four feet long. The noose would be thrown over the head of the unsuspecting

victim, who would be speedily strangled without a cry. This instrument was well greased and coloured red. When a strangled victim was found, every person professed to be ignorant of the manner of his death. The instrument was always kept carefully concealed by the doctor ("Barngnull").

*The Lord's Prayer.*

Wallukkanjoruk Marmongaruk monga eumon derrill luttha

Our Father up above the skies

Yeenyeendaditch eomip nyaringen

Praise will be your name

Walluken kinya doolking junguin eomin

Yours this earth will be

Walluken bookin nugaronungin gnunda

Your will will be done

Gnoola marka nungworroungunutch derilla

Like you do above the skies

Wooearndin geela gnowik gnowik wallukkanduk bannim

Give us this day our food

Winnuk coonguk kinya yathung giawonduk

Don't take any notice of evil doings

Gnoolanda winnacoongun marcoongetch marco gooleketch yathung giawook

Like we forgive other people their evil doings

Wambung goondin dindaworruk yathungie juk

Don't lead us into evil deeds

Joolun gurragnundin yathungie janyung

Lead us back from evil deeds

Wallukkaen kinya mikmeyer jar eoma

Yours very powerful and brightness

Wallukkaen yere wongaren bar millakin

Always very no end

Doortakootthawill yere wamba jertook

For ever very without end.